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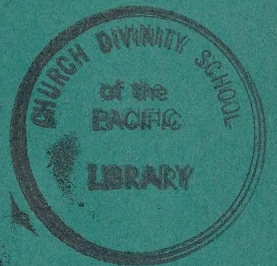
JUNE

1953

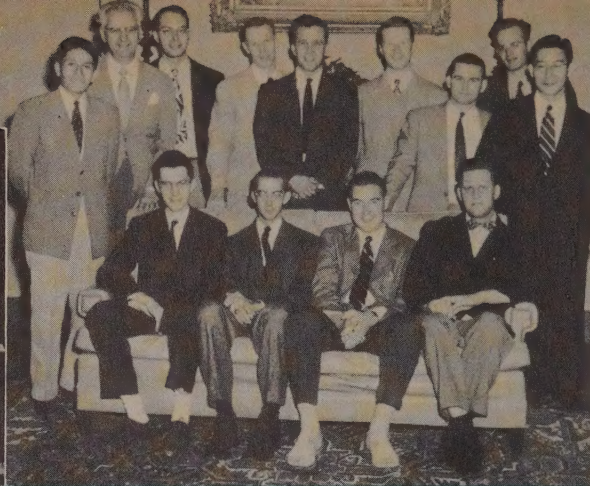


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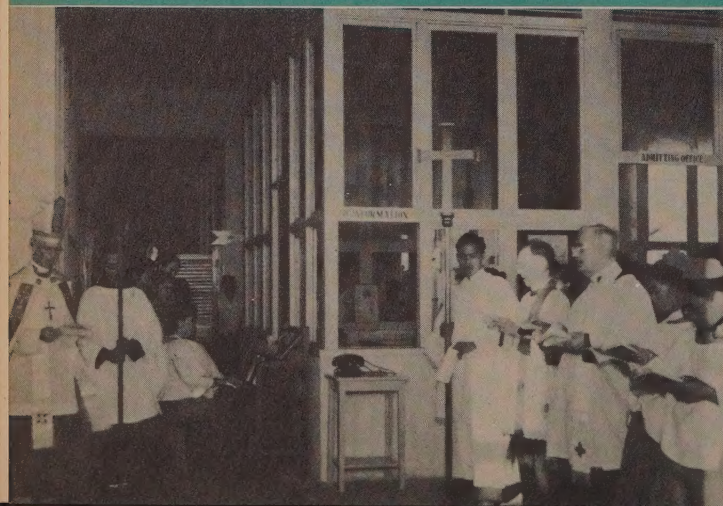
ALL THE CLERGY of Alaska have a chance to get together at conference in Ketchikan. Above, recessional after priesting of the Rev. Lewis Hodgkins on third day. Below are clergy; Bishop Gordon right. Men studied pastoral care under leadership of the Rev. C. Alfred Cole of Charleston, W. Va.

YOUR CHURCH IN THE NEWS

FOUR MEN of graduating class Cuttington College, Liberia, receive some post-commencement advice from the Rev. J. R. Dunbar, baccalaureate preacher. Below, the Rev. S. F. Dennis, member of class, is ordained to priesthood. The Rev. P. L. Okie is preaching; Bishop Harris is seated at right.



Brent Hospital, Zomboanga, Philippines, rebuilt since World War II, is dedicated by Bishop Binsted. Left, Bishop leads service; right, exterior.



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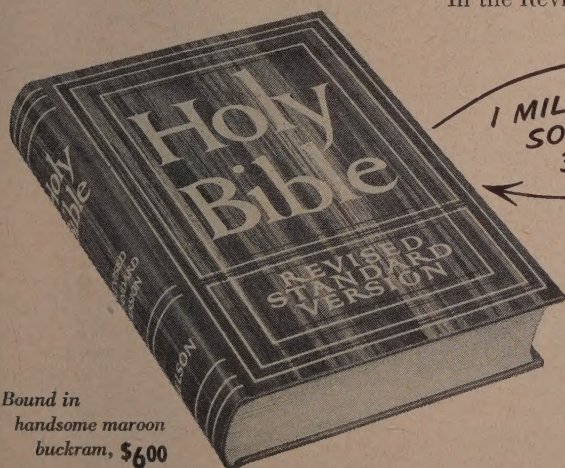
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- 11 St. Barnabas
- 13-14 Laymen's Training Program,
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- 19-20 Outgoing Missionaries' Con-
ference. Seabury House,
Greenwich, Conn.
- 20-21 Laymen's Training Program,
I and II Provinces. Seabury
House
- 20-July 31 Missionary Training
Conference under auspices of
NCCC Department of Foreign
Missions. Allegheny College,
Meadville, Pa.
- 24 St. John Baptist. Fifteenth
anniversary, consecration of
the Rt. Rev. Charles C. J.
Carpenter, LL.D., Bishop of
Alabama
- 28 Church of the Air. CBS. 10:00-
10:30 a.m., EDST
- 29 St. Peter

JULY

- 4 Independence Day
- 25 St. James

Council Records Great Missionary Advance

THIS has been the greatest advance in our missionary program since I became Presiding Bishop," was the enthusiastic comment of the Presiding Bishop on the adoption by the National Council of the recommendations of its Finance Department at the closing session of the spring meeting held April 28-30 in Seabury House, Greenwich, Conn.

This action, involving the appropriation of nearly \$400,000 for advancing the Church's work both at home and abroad, was made possible in the words of Bishop Sherrill, "Because we have had such a marked increase of dioceses who have met their quotas, because several dioceses have overpaid their expectancies, and because of the careful administration of what we have had."

Nearly one half of the sum appropriated is in the form of loans, the balance is in grants from a fund for contingencies and from undesignated legacies. One of the largest grants was a \$40,000 appropriation to establish a Christian student center near the government university in Sapporo, Hokkaido, Japan, one of the five leading universities in that land. The erection of this student center marks the initiation of a work among Japanese university students recommended to the council by the Rev. Roger Blanchard and endorsed by the Presiding Bishop's personal representative in Japan, the Hon. Francis B. Sayre.

Other appropriations will help
continued on page 4



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FORTH

VOL. 118 NO. 6
JUNE 1953

PUBLISHER-EDITOR
William E. Leidt

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THE COVER. The Good News is entering the humblest of homes in Bluefields, Nicaragua, through the devoted work of missionaries. In this town, as around the world, young people wait to be taught about the Way, the Truth, the Life; St. Mark's School, to be aided by the 1953-54 Birthday Thank Offering, is endeavoring to fill this need. For more about the work in Bluefields, please turn to pages 6-8.

FORTH—June, 1953

FORTH June 1953, Volume 118, No. 6

Official organ of the Protestant Episcopal Church, published monthly by National Council, September to June and bi-monthly July-August. Publication office, 230 W. 5th Street, Dayton 2, Ohio. Editorial and executive offices, 281 Fourth Ave., New York 10, N. Y. 15c a copy. \$1.25 a year. Postage to Canada and Newfoundland 25c extra. Foreign postage 50c. Entered as Second Class Matter, September 8, 1947, at Post Office, Dayton, Ohio, under Act of March 3, 1879. Carl J. Fleischman, Business Manager; Harold H. Short, Jr., Advertising Representative. Change of address should be received by first of month preceding date of issue to be sent to new address. Give both old and new addresses. Please make remittances payable by check or money order to FORTH. Remittances for all other purposes should be made to H. M. Addinsell, Treasurer, 281 Fourth Ave., New York 10, N. Y., and clearly marked as to the purpose for which they are intended. Printed in the U. S. A.

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Council Records Advance

continued from page 2

provide a chapel for Iolani School, Honolulu, provision to rehabilitate and extend the seminary buildings at Guadalajara, Mexico, and for churches in Haiti, Puerto Rico, the Panama Canal Zone, Mexico, Honolulu, and the Philippines. A grant also was made to aid the establishment of a church in the atomic research town of Los Alamos, N. Mex.

Changes in Personnel

J. Earl Fowler, Associate Secretary of the Overseas Department, but recently returned from a special assignment in Tokyo, resigned in order to accept appointment as a missionary to Japan. In Tokyo, he will serve as business manager of St. Luke's Hospital.

The National Council confirmed the Presiding Bishop's appointment of the Rev. Claude L. Pickens, Jr., as an assistant secretary in the Overseas Department to succeed Mr. Fowler. Mr. Pickens has had a long and distinguished missionary career in China, returning to the United States only when political conditions in that land made the continuance of his work impossible. A specialist in the Christian approach to Moslems, Mr. Pickens recently has been acting as Secretary of the Committee on the Near East of the Division of Foreign Missions of the National Council of Churches.

Other appointments confirmed by the Council included:

Margaret McBride and Esther G. Pierce as associate editors in the Division of Curriculum Development, Department of Christian Education.

The Rev. Malcolm Strachan as consultant on parish and preparatory schools, Department of Christian Education.

The Rev. Grant A. Morrill, Jr., as Executive Secretary, Division of Leadership Training, Department of Christian Education.

Louise B. Gehan, Associate Secretary, Division of College Work, Home Department.

Twenty overseas missionaries were appointed including Bishop Sherrill's son, the Rev. Edmund K. Sherrill, who will go to Brazil. Most of

continued on page 5

St. Mary's Hall on the Delaware

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Presiding Bishop Plans Visit to the Orient

LATE this summer the Rt. Rev. Henry Knox Sherrill, Presiding Bishop, and Mrs. Sherrill will begin a tour of the Church's work in the Far East, visiting Japan, Korea, Okinawa, the Philippines, and Hawaii. Bishop Sherrill will meet with bishops, missionaries, and chaplains to survey the Church's problems and responsibilities in the Pacific area.

During World War II Bishop Sherrill made several trips to the war fronts, both in the Pacific and in Europe, as Chairman of the General Commission on Army and Navy Chaplains.

Council Records Advance

continued from page 4

these new missionaries will meet together for a conference at Seabury House later this month.

In appreciation of his fourteen years' service as Director of the Home Department, members of the National Council presented a television set to the Rev. George A. Vieland, who retires June 30 and was attending his last meeting as the head of the Home Department.

The deliberations of the Council were made significant by addresses from several distinguished guests: the Bishop of Connecticut, the Rt. Rev. Walter H. Gray, recently returned from the Far East where he participated in the consecration of Lyman C. Ogilby (FORTH, April); Chaplain Calvin H. Elliott, just returned from the front lines of Korea; Prof. T. K. Scott-Craig, who reported on his first year as Chairman of Faculty Work; and Helen B. Turnbull, director of Windham House, on the need for more trained women church workers.

The National Executive Board of the Woman's Auxiliary, meeting the preceding weekend, April 24-27, gave special attention to the need for trained women workers in the Church and visited Windham House, where a number of the students are recipients of scholarship aid from the United Thank Offering.

The next meeting of the Council will be October 13-15 at Seabury House.



YOU could have
SAVED
this
little
girl!

"The little girl I found covered with maggots and nearly starved on a street in Seoul last week is there again today. She is in the same cramped position, lying on her side in the street. But this time she is dead." So reports 1st Lt. Charles Vogel in a U.P. dispatch. He states that she was taken into an orphanage but there wasn't room for her and, "Then they turned her out from the orphanage." He goes on to explain that when he first saw her, "Of course she wasn't dead then. She could brush off some of the flies with one hand. She could do nothing about the maggots. Her chances weren't good but it seems to me she could have been saved if anybody had wanted to save her."

We do not know what orphanage refused to keep this child. We are glad it was not a Christian Children's Fund orphanage. But before anybody condemns whatever orphanage it was, let's face stern, cruel facts. They reduce down to just one hard fact. If you haven't the room and if you haven't the money to make the room, if you haven't the food

and if you haven't the money to buy the food—then you are helpless and have got to let the maggots finish the job for a homeless, friendless, sick child.

The little girl's life could have been saved—just as many other children have been saved — by being cared for in a Christian Children's Fund orphanage. In addition to the 5,000 children in 30 CCF Korean orphanages, Christian Children's Fund assists children in orphanages in the following countries: Borneo, Brazil, Burma, Finland, Formosa, Hong Kong, India, Indochina, Indonesia, Italy, Japan, Jordan, Lapland, Lebanon, Malaya, Mexico, Okinawa, Pakistan, Philippines, Puerto Rico, Switzerland, United States and Western Germany.

You can "adopt" a child in any one of these countries for ten dollars a month and the child's name, address, picture and case history will be furnished. Correspondence with your child is invited—Smaller gifts are equally welcome—God sees not the coin but the heart that gives it.

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What's Ahead for Him ?

By PAUL W. STOUFFER, Jr.

HARBOR at El Bluff, Nicaragua, lies three miles across shallow lagoon from Bluefields, where Church has mission. Here commodities such as bananas are loaded onto ships.



THIS young man spends much of his time by the shore, watching the small boats going by or the birds overhead, but mostly he is thinking. . . . He has the usual amount of plans, dreams, and disappointments to ponder and much of his thinking involves choices. His future lies before him and he has many important decisions to make. Clever communistic propaganda breeds godless humanism and the red flag which represents it is clashed with the Cross in a war for supremacy. The choices he makes will be determined largely by the school and church in Bluefields, Nicaragua, where he lives. There future leaders, like this young man, are made, and it is their beliefs that will determine the way they will go.

Bluefields, in the Missionary District of the Panama Canal Zone, is a sleepy Caribbean port with a harbor too shallow to take heavy draft freighters, mahogany forests which have been thinned by exploitation, and sweltering jungles and impassable forests separate it from the more progressive and thriving western coast. The ancestors of the five thousand people who live in Blue-

OXCARTS and bicycles are about the only traffic on Bluefield's streets; transportation away from town is by log canoes, carrying one to eight people. Most houses look like these pictured here.





ST. MARK'S SCHOOL provides Christian education for children of Bluefields. At one point the building was theatre; tropical rain, rot, and termites have since reduced it to a ruinous state.

fields were brought to work in the mahogany forests in the days of British colonization. They live in small, thatch-roofed houses which frequently have no sewage disposal. Only an occasional oxcart or bicycle passes over the asphalt streets and life is quiet in Bluefields.

But, a new road is being built which will bring trade and commerce to Bluefields. The town then will become the most important city on the eastern coast of Nicaragua, a vital

SUN streams through many cracks in school walls—when it isn't raining; and when it is, umbrellas are needed

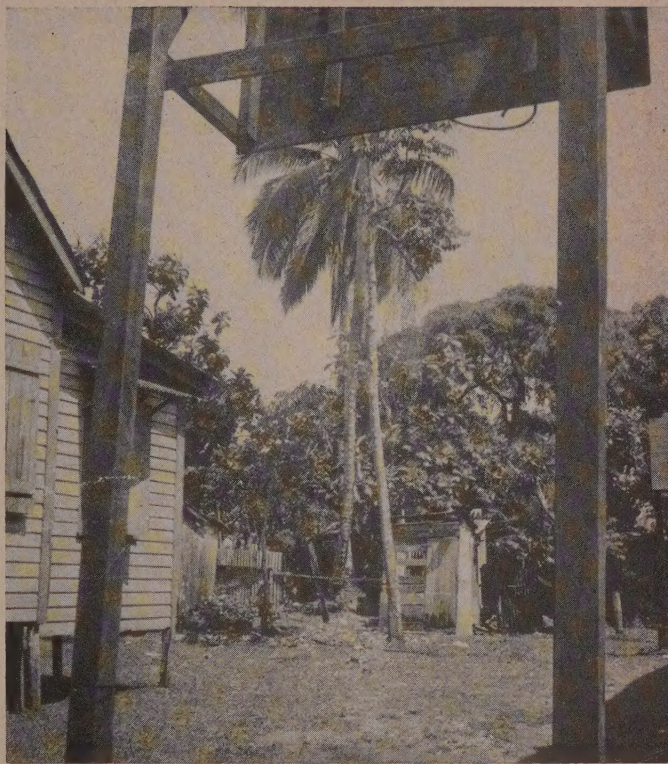
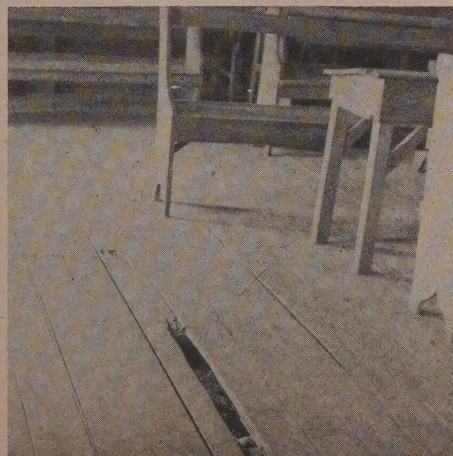


shipping and transfer port for goods moving to and from the industrial centers of the west.

St. Mark's Church and school play an important role in this expansion program and they must be prepared to perform a major function. To them belong the limitless horizons and responsibilities of caring for the minds, bodies, and souls of the people of Bluefields.

Such a job requires consecrated men of vision; it requires equip-

HOLES riddle the floor to trip the unwary foot. No day is complete until at least one toddler has been extricated. Repairs are useless.



NARROW basketball court is children's playground at St. Mark's School. They must shoo away the oxen that lie down to sleep in the shade of the building, before they can use it.

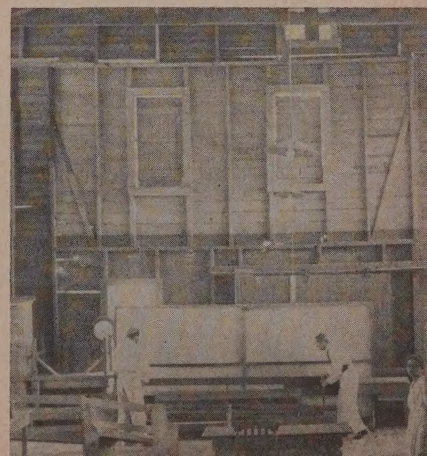
ment and money. The first requisite for St. Mark's is a modern, well-equipped school building.

St. Mark's Church is newer than the school, kept in good repair and painted frequently. All the children of the parish attend the school, along with students from outside.

St. Mark's School is housed in a building that was a theater thirty years ago. Tropical rain and termites have reduced it to such a degenerate

continued on next page

BURLAP partitions form movable classroom walls; the building is one large two-and-a-half-story shell



What's Ahead?... cont.

condition that the priest-in-charge, the Ven. Moultrie H. McIntosh, has said, "If the termites would ever unclasp hands, the building would crumble immediately." Sun streams through the cracks in the wall and on rainy days students and teachers huddle under umbrellas. Burlap partitions separate one crowded class from another. Only one textbook on each subject is available to the teacher and the students learn by rote.

Two or three children occupy each handmade desk and in some classes children sit on long benches memorizing their lessons and writing on tablets held in their laps.

During recess the children play in the streets or in the narrow basketball court but they first must chase away the oxen that sleep in the shade of the building.

The Birthday Thank Offering, which is the offering of children all over the world on the occasion of their birthdays, is designated each year to meet an urgent need in the Church. The work at Bluefields is so vital and important that the 1953-1954 Birthday Thank Offering will be given for its development.

● **MR. STOUFFER**, a member of Calvary Church, New York City, took the pictures of Bluefields which illustrate his article.

CHURCH, newer than school, is kept in good repair. All mission children, plus others, attend school.



CHOIR of older boys and girls from school sings in church. Music, instinctive ability of Negro, is a chief joy and relaxation at St. Mark's.



KIDS everywhere love a good time; here St. Mark's children picnic at rectory. Women of church provide food.



MINISTRY of Church goes on, reaching out to Bluefields' people, who desperately need it. Here the missionary-in-charge visits one of homes. Among endemic diseases in region are malaria, dysentery, and typhoid; water is unsafe and milk poor and diluted fifty per cent with water before it is sold. Powdered milk is available but few can afford to buy.

By the Rev.

JOHN V. BUTLER, S.T.D.

That all may be one—these stirring words will take on a new reality for Episcopalians when the Anglican Congress meets in Minneapolis from August 4-13, 1954. That city will be the scene of a worldwide witness to the unity of the Anglican Communion, as bishops, priests, laymen, and lay women come together from 325 dioceses located on all five continents. From Tasmania, South Africa, England, India, Brazil, and scores of other lands Anglican Christians will gather to proclaim their common faith and to counsel together on matters pertaining to the life and work of the Anglican Communion throughout the world, particularly with regard to its missionary strategy.

The idea of holding such a congress, long a latent desire in the hearts of many church people, took definite form at a special meeting of the American House of Bishops in 1946 when, at the initiation of the Rt. Rev. Walter H. Gray, now Bishop of Connecticut, a committee was appointed to consider the question. From this first beginning the idea grew, finding favor with the Presiding Bishop, the Archbishop of Canterbury, and other prominent church leaders. Finally, the 1948 Lambeth

• MR. BUTLER, rector of Trinity Church, Princeton, N. J., is a member of the National Council and director of publicity for the Anglican Congress in 1954.

FORTH—June, 1953



FOR FIRST TIME since 1908, an Anglican Congress will meet, in August 1954, at Minneapolis, Minn. Above are the Presiding Bishop, the Archbishop of Canterbury, and the Rt. Rev. Walter H. Gray of Connecticut, Chairman of Committee on Arrangements.

United States to Welcome The Anglican Communion

Conference requested its president to take action to bring such a congress into being. The date was subsequently fixed for August, 1954. The 1949 General Convention followed up this action with an invitation to hold the meeting in the United States, an invitation which was extended by the Presiding Bishop through the Archbishop of Canterbury to all the dioceses of the Anglican Communion. The actual plans for the Congress had begun to take shape.

Letters have now been sent to 325 such dioceses inviting each to send its bishops, one clergyman, and one lay person, as official delegates to the Anglican Congress. A total enrollment of approximately one thousand is expected. From the replies already received, it is clear that the venture has enthusiastic support from nearly every quarter.

The Anglican Congress will differ from that other great convocation of the Anglican Communion, the

continued on next page

Anglican Communion continued

Lambeth Conference, in that its membership will not be limited to bishops, but will consist of equal numbers of bishops, priests, and lay persons. At Lambeth, the bishops gather for several weeks to devote detailed attention to numerous matters of doctrine, discipline, and worship. In the short space of ten days, the Anglican Congress cannot be expected to simulate the work of the Lambeth Conference, nor is this desired.

A New Experience for Churchmen

The Anglican Congress will be a new experience for most Episcopalians, an experience for which there is but one precedent, and that many years ago. In 1908 there was held in London a Pan-Anglican Congress, a worldwide meeting of bishops, priests, lay men and women, which proved so successful that a similar meeting was planned for 1918. World War I made this impossible, and the idea was abandoned until 1946 when American Churchmen again took it up.

Like the 1908 Congress, and like the Lambeth Conferences, the 1954 Anglican Congress will have no power to enact or to change canon law. As one bishop affectionately put it, "Episcopalians are peculiar people. We bishops all agree that the decisions reached at Lambeth are not legally binding on any member Church, and yet not one of us would deliberately take any course of action contrary to these decisions. The world might call this odd behavior, but I believe it is the secret of the strength of our Communion. Our unity lies not in laws, but in our common will to be united." It is to be assumed that the findings of the Anglican Congress also will be an expression of this common will of the Anglican Communion.

The general theme of the Anglican Congress is The Call of God and the Mission of the Anglican Communion. Because the number of delegates will be so large, the Congress will meet in four sections, each one to study a topic within the general theme. These topics are Our Vocation, Our Worship, Our Mes-

sage, and Our Work. At various times, the Congress will meet as a single body to receive the reports of these sections and to take any action that may be desired in the name of the Congress.

This is but an outline of the main work before the men and women who will come thousands of miles to meet together, and it can give only a hint of the colorful events which will take place. All the great dignitaries of the Anglican Communion will be there, including the Archbishop of Canterbury, and many other metropolitans of the various provinces of the Church. The registration list will have the sound of a United Nations roll call, for the Congress may be Anglican in the religious tradition it represents, but certainly not in the nationalities who will attend. As Presiding Bishop of the host Church, the Rt. Rev. Henry Knox Sherrill will preside over the Congress and both he and the Archbishop of Canterbury will address the opening session. A number of other notable speakers have been scheduled to speak not only at the official sessions, but also at the informal mass meetings and special events which will mark the ten days. Each morning there will be a service of Holy Communion celebrated according to the rite of a different branch of the Anglican Communion. Social functions will provide opportunities for creating and renewing international friendships.

The elaborate planning necessary for the success of the Anglican Congress is under the direction of the General Convention's Joint Committee to Arrange for the Anglican Congress, under the chairmanship of Bishop Gray of Connecticut, who for many years has been an enthusiastic leader in promoting closer co-operation and understanding among the branches of the Anglican Communion. He is the editor of *Pan-Anglican*, a worldwide review of the Episcopal Church. Others on the committee are the Rev. John Heuss, rector of Trinity Parish, New York, vice chairman and finance committee chairman; Robert T. McCracken, Philadelphia, secretary-treasurer; the

Rt. Rev. Thomas N. Carruthers, Bishop of South Carolina, program chairman; the Rev. Cornelius P. Trowbridge, rector of St. Peter's Church, Morristown, N. J.; and Mrs. James S. McCulloh of Rye, N. Y. Subcommittees on program, publicity, solicitations, and other phases of planning also have been appointed.

The biggest obstacle to be overcome by the many representatives desiring to attend is one of cost. A small diocese in the Far East or South Africa, for instance, would find it difficult to pay the traveling expenses of three delegates to Minneapolis, much as it would like them to attend. Fifty thousand dollars was appropriated by the 1952 General Convention for the actual running expenses of the Congress. In addition, another one hundred thousand dollars will be sought from contributions to defray the expenses of delegates who could not otherwise come.

Witness to Our Common Faith

Many United States dioceses are undertaking to sponsor overseas dioceses, welcoming their representatives as diocesan guests, and inviting them to speak to parish groups. So Episcopalians of Minneapolis will not be the only ones to share in the excitement of entertaining guests from all over the world. For a brief space of time Episcopalians throughout the United States will have personal contacts with bishops, priests, laymen, and lay women of sister Churches, and the Anglican Communion will become a living reality to them.

The Anglican Congress of 1954 is "to witness to our common faith and to confer on matters of common interest," according to the directive given at Lambeth in 1948. This is what it will mean to us and this is the purpose for which it is convened. But it will have an even greater meaning, for it will sound the voice of the Anglican Communion in a world which sorely needs a voice of faith.

THE fourth annual pilgrimage to Mexico (FORTH, January, 1952, page 19), conducted by the Rev. G. C. Stutzer of Okmulgee, Okla., is scheduled for August 17-September 4.

El Paso Children Flock to St. Anne's

A QUARTER century of service to Mexican-Americans is the heritage of St. Anne's Mission, El Paso, Texas. Begun as a social service to the people living on the Mexican border, it first was a clinic with a full-time nurse in charge. The kindergarten, which came next, today has fifty children. Many of the newcomers speak only Spanish, but when they graduate from St. Anne's, they are well versed in English.

During the summer the popular playground is open morning and night. Children, who have parents' written consent and pay ten cents, may attend the annual two-week vacation church school. Last summer the seasons of the Christian and Jewish years were studied and compared. A pageant of a Christian thanksgiving service and the Feast of Succoth was given on the closing day.

St. Anne's greatest source of thanksgiving is its new chapel (FORTH, October, 1952, page 18) which was aided by a gift from the United Thank Offering.

DREAM come true is new chapel of St. Anne's Mission, El Paso, Texas (above). Hub of daily mission activity is building (below) to which flock Mexican-American, white, and Negro children. The Vicar is the Rev. F. J. Seddon.



DAILY KINDERGARTEN gives youngsters good start towards public school education

FORTH—June, 1953



HANDICRAFT EXHIBIT displays important segment of summer playground activity. Two-week vacation school, stressing faith and practice of Church, is held each year.



Luoma from Monkmeyer

COMMUNITIES which expand as a result of new industries attract hundreds of young families. Eager, but limited in means, they are helped in constructing a church by the newly established Revolving Loan Fund of the Episcopal Church Foundation.

NOT long ago the Episcopal Church Foundation announced the election of four new members to its board of directors. The news created no noticeable stir, but Episcopalians might well take notice of the Foundation for here is a potent organization whose only purpose in existing is to broaden and strengthen the work of the Church and to enable it to expand into new fields where its influence is needed.

The backgrounds of the new directors give some insight into the Foundation: Marshall P. Madison of San Francisco is a businessman with a record of active participation in his parish and diocese. George F. Jewett, a business executive in Spokane, Wash., is a lay reader in the Church and an active supporter of the cathedral in Spokane. Thomas Rodd is a New York banker who has had a big part in wise administration of Foundation funds; and Robert D. Jordan is Director of Promotion for the National Council and was an enthusiastic worker for the

Foundation long before his election.

These four, like the other directors of the organization, are leaders in their professions and in their com-

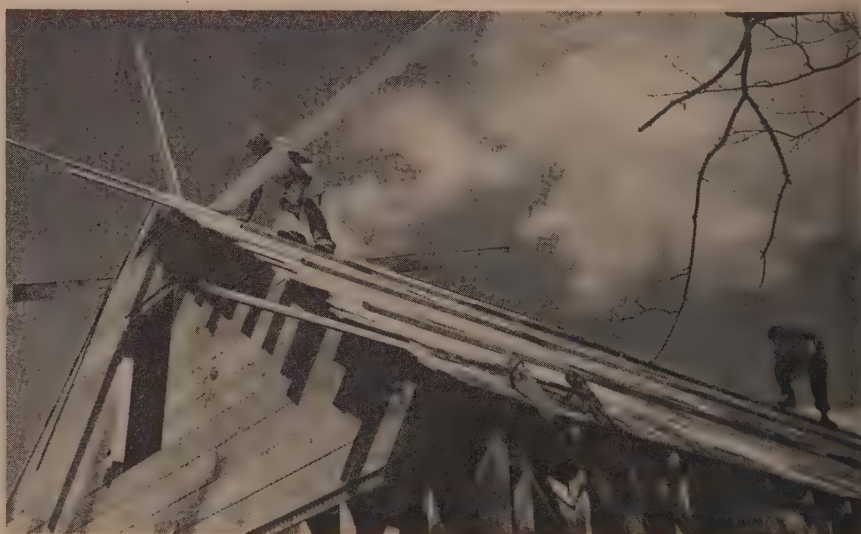
No Church to

FOUNDATION SEEKS AID

munities. They are active in their Church, and they come from widely separated geographical areas in order to give the Foundation firm roots in every part of the nation.

Although the Foundation exists only to aid the Church, it is a completely separate organization. The only point of administrative contact lies in the fact that the Presiding Bishop is chairman of the board of the Foundation as well as being President of the National Council. Nevertheless, in all its activities the Foundation is geared to the needs of the Church, and the money it raises is used only for the Church, not in helping to meet the regular budget, which is not its purpose, but to enable the Church to take action in directions where it is needed but does not have the means to move.

The purpose and appeal of the Foundation is well typified by one of its current campaigns which is concerned with the building up of a large Revolving Loan Fund to aid in church construction in areas where rapid population growth has created a critical need. In a recent booklet asking for contributions for



Carew from Monkmeyer

SUBURBS and sleepy villages explode; budding families mortgage their property to build new homes. The Church's vigor is decreased by each needed church which cannot be built. This tragedy is avoided by interest-free Foundation loans repayable in ten years.

ceive Them

OWING COMMUNITIES

this fund, the Foundation explains why some communities grow startlingly:

"Some communities expand as new industries move in; giant atomic installations give birth to new towns; empty lands in the West become the homes of thousands when irrigation projects bring life-giving water to the desert. Suburbs spring up in a few months where there had been woodland; sleepy villages explode into boomtowns; completely new communities rise on cornfields or pasture lands."

The booklet, titled *No Church to Receive Them*, explains that such dynamic communities seldom have had time to build churches to serve the newcomers who are usually young people of modest means, burdened with the costs of new homes and families. And while the newcomers "are eager and willing to support a church, building a new one unaided is beyond their means. And so they must worship in makeshift quarters where there is seldom room for all. Sunday school for their children must be forgotten or conducted under difficulties."

The Revolving Loan Fund is meant to give the boost that Episcopalians in these new communities need. It already has made a number of interest-free loans for church building in areas of great need. The National Council has a similar loan fund which has spurred millions of dollars in new building. But, the booklet points out, the Foundation's fund is far from large enough, and that of the National Council consists of money originally meant for use in China, money which some day will be used as intended when China rejoins the family of civilized nations.

The booklet gives case histories to show what the two funds have accomplished and what remains to be done. It tells of a rapidly growing suburb of Louisville, Ky., where Episcopal services were being held

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SKYROCKETING numbers of communicants cause congregations to outgrow their present church buildings, church school quarters, or parish houses. Such critical needs can be met by the Foundation's Loan Fund or a similar loan fund of the National Council.



ONCE CHURCHLESS Episcopalians of St. Matthews, Louisville, Ky., suburb, now worship in own church for first time in fifty years. With parish, diocesan, and Foundation aid, mansion (below) replaced decrepit parish house used by St. Paul's, New Albany, Ind.





Speaking to the Deaf

VIRGINIA SEMINARY STUDENTS LEARN

CHURCH SERVICES in the language of signs are conducted or interpreted for deaf Virginians by seminarian, Steve Mathis III

By **DAVID A. CRUMP**

FOR one hundred years the Episcopal Church has been carrying the Gospel to people whose ears cannot hear. Through the language of signs, the good news of God's mighty acts is "heard" by thousands of deaf communicants. During this past year, non-hearing congregations, located mostly in the East, celebrated a joyous but quiet centennial year. A century ago, the Rev. Thomas W. Gallaudet founded the work of the Church among the deaf when he established St. Ann's for the Deaf in New York City.

While the Church can be thankful for the advance that has been made in this part of the Church's mission, there is little chance for complacent pride. Considering the number of deaf people who live in every diocese, only a beginning has been made in the Church's ministration to them. There is much work yet to be done before even a firm establishment will be assured.

Today, a century after the recognition that deaf people are also a

part of Christ's Church, there are only fourteen priests working among these quiet people. Often one priest must cover as many as seven dioceses.

These men speak the special language of signs, comprised of about one thousand symbolic movements of the hands and arms. They celebrate the Holy Communion, preach, baptize, and counsel, all without speaking a word with their lips, and yet, the many devout congregations never miss a word of the liturgy or sermon as they attentively watch the expressive signs of their ministers.

These fourteen who minister so faithfully are overworked and overtired, but they are managing to hold together a community of people who respond overwhelmingly to Christ when the Church is made a possibility to them.

Yet there are many thousands of deaf people who do not know Jesus Christ, simply because there are not enough clergy to reach the wide areas which are unchurched.

The problem, therefore, is a clear one to every Churchman: How can

the Mission of the Church be extended to those deaf people who have not received the Church? From where will the clergy come who can speak the silent language of signs, and who will train these clergy?

In this centennial year, Virginia Theological Seminary has instituted a course in dactylogy, the language of signs. Enrolled in this elective course are fifteen seminarians, all hearing men, who come from all over the United States and Honolulu.

The course is taught by Steve Mathis III, who lost his hearing when he was twelve. He is now a middler at Virginia Seminary and speaks the language of signs rapidly and with the grace and expression of an orchestra conductor.

The new course at the seminary is still an experiment. At best, its students will be only good apprentices in the language since skill and proficiency are acquired only through much practice. It is an approach, however, that has never been tried before and shows every promise of having at least a good start.



Bill Warren, *Atlanta Journal-Constitution* Photo
DISTANCE means little to people of Steve's three deaf congregations. Spread throughout Southwestern Virginia, they may travel more than fifty miles to "hear" a service. The Good News reaches them via "speech" which uses the whole body in a metrical way.

• **MR. CRUMP** is a senior at Virginia Theological Seminary, Alexandria.

Churchman

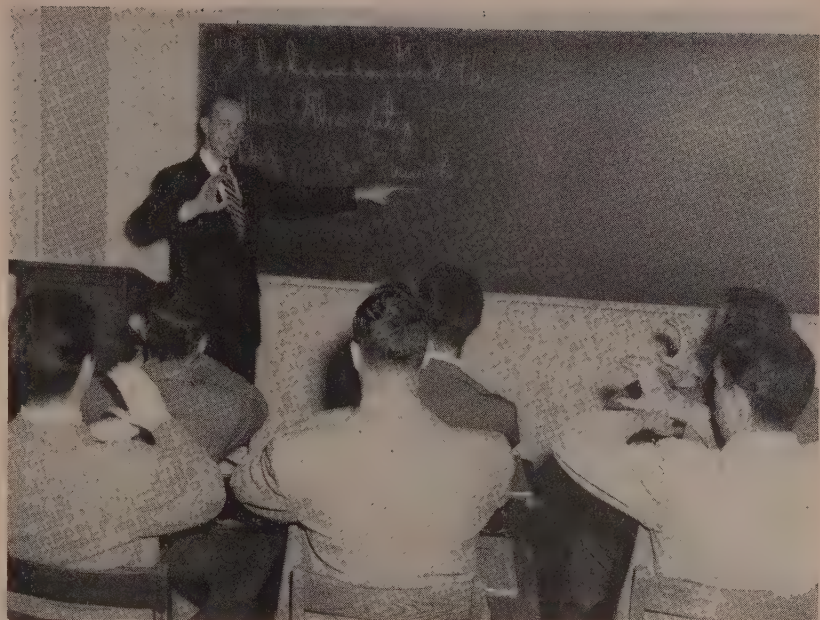
LANGUAGE

Besides learning the services in the Book of Common Prayer, the class studies the signs of conversational language. A lecture course also is given on the history of the Church's ministry to the deaf and the nature of deafness and its place in religious education.

What are the implications of this forward step? First of all, it appears to be a realistic way to attempt to meet the problem. Steve Mathis hopes that proficiency will be gained by his students so that they will not only be able to officiate at services of deaf congregations, but also will be able to counsel the deaf as their pastor. Until now, counselling has been hindered by a paper and pencil routine.

Secondly, it is hoped that soon other seminaries will begin to train more students.

The Episcopal Church is the only part of the Anglican Communion which will ordain a deaf man. At one time people thought that a person who could not hear was also mentally deficient. Consequently, deaf people were denied a real place



DEAF since the age of twelve, Steve mastered dactylography at Gallaudet College, Washington, D. C., world's only college for the deaf. Now a middler at Virginia Seminary, he teaches class of fifteen hearing students with grace and expression of orchestra leader.

in the community and the Church.

In 1872, twenty years after Mr. Gallaudet had begun the New York mission, the Rt. Rev. William B. Stevens, Bishop Coadjutor of Pennsylvania, ordained Henry Winter Syle to the diaconate. From the ranks had come the first deaf man to enter Holy Orders.

Deaf people hear with their eyes. They see sounds. They speak and

hear a language which does not use mouth and lungs, but the whole face, the body, the arms, and the hands in a rhythmical, methodical manner.

The hearing person who has had the opportunity to attend a church service in the language of signs will never forget the freshness and vitality of this language. It says exactly what the Book of Common Prayer says, but somehow as words cannot say it. The development of this new language is actually a fulfillment of Isaiah's prophecy, *the ears of the deaf shall be unstopped*.

Steve Mathis spends a great deal of time each week serving as student minister to non-hearing congregations in the Diocese of Southwestern Virginia. To watch him preach is fascinating. One soon becomes aware that his Christian message is greatly implemented by the silent but powerful language he "speaks" in the pulpit.

Typical of the strain placed upon the deaf ministers of the Church is the 750 miles Steve must travel while still a lay minister in order to visit three congregations in the diocese. When he is not preaching or interpreting a Eucharist for the celebrant, he is meeting with people

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TRAINED PRIEST can help deaf child adjust. At one time, public associated deafness with feeble-mindedness; deaf people were denied vital roles in community and Church. Today, Episcopal Church is only part of the Anglican Communion which ordains a deaf man.



I believe in God . . . Maker of heaven and earth

By BESSIE McKIM

*I*N English letters, *kami-shibai*, paper theatre, can be written only one way. In Japanese, however, there are two characters, both pronounced *kami*. With one character, *kami* means paper; with the other, *kami* means God: paper theatre or God's theatre. The Japanese Church is combining the two meanings into one.

Kami-shibai, or paper picture shows, came into being at the end of the reign of the silent movies. When silent films were first imported, it was necessary to have *katsuben*, interpreters, to stand beside the screen, telling the story in Japanese.

When talkies were introduced, the stories had been previously translated and there was no longer any need for *katsuben*. They had to look about for some other way of earning a living. Many began to translate stories from foreign literature and illustrate them with sets of pictures painted in opaque water colors in poster style. This new venture in theatrical art came to be called *kami-shibai*.

In the early days of *kami-shibai*, one could see groups of people of all ages on street corners or in

• Miss McKIM, daughter of the late Rt. Rev. John McKim, Missionary Bishop of North Kwantō, Japan, began her missionary career in 1903. She has taught at St. Paul's and St. Margaret's Schools, Tokyo, and done extensive kindergarten teaching and training. She is now at Kamakura, Diocese of South Tokyo. She has produced several of the *kami-shibai* dramas herself, including the one illustrated on these pages. The article and pictures are reprinted with permission from Japan Missions, magazine of the Japanese Church.

PAPER THEATRE GOD'S THEATRE

Long a medium for bringing to the masses, *kami-shibai*, paper theatre, is being used for religious purposes. The Apostles' Creed, for instance,



Suffered under Pontius Pilate . . .



. . . He shall come to judge the quick and the dead.

TRE BECOMES TRE IN JAPAN

the fairy tales, folklore, and history of Japan, kami-
st's tools are used to present God's drama of salvation.
strated with pictures including these reproduced here.



... Was crucified ...



I believe in ... The Communion of Saints ...



... The Forgiveness of sins ...

gateways of temples and public buildings listening to *The Count of Monte Cristo*, westerns with cowboys, tales of swashbuckling *samurai*. Now, when there are more children than adults with leisure to listen, tales from Japanese folklore, translations from Grimm, Hans Christian Andersen, Mickey Mouse, and Bambi are common fare.

Each child who listens buys not a ticket, but a stick of *ame* or Japanese lollipop which he sucks during the story. The *katsuben* usually ends his session at the most exciting point and the children must wait until they hear his shrill dog whistle next day in the same place.

About twenty years ago, a few Christian kindergarten and church school teachers started drawing their own sequences of Bible story illustrations. The children themselves began illustrating the Christmas story, and some of the clergy, although too busy to make detailed pictures, would draw a few quick lines. Many of the clergy were good story tellers and they soon began to utilize *kami-shibai* to focus children's attention.

Since the end of World War II, a number of Christian *kami-shibai* have been printed, stories from the parables and scenes from the life of Christ. These, as well as a set of pictures illustrating each of the eighteen clauses of the Apostles' Creed, can be bought at all Christian bookstores.

Oklahoma

CASADY



INTELLIGENT CHRISTIANITY is objective of Casady School, Oklahoma City, Okla., newest church school in Southwest. Chapel dominates the eighty-acre site.

THE school's headmaster took a reporter to his office window recently and the two men stood looking out on Episcopal "magic," but actually, they were seeing the shape that prayer can take on abandoned land.

Before Shaun Kelly, Jr., and his guest stretched the broad, velvet-like campus of Oklahoma's young, but robust Casady School. From the big window the view brought into focus a landscape panorama, reflecting a widening crescendo of color. Across the way, cedars blending against the green blue of a nameless lake hugged together like soldiers in closed rank on a winding roadway. Classroom buildings of red brick and white trim, and a spacious dining hall dotted the area, but they seemed impressively dwarfed by the limestone chapel whose simple dignity and stateliness reigned majestically over the eighty-acre Episcopal site.

● *Newly appointed FORTH correspondent for Oklahoma, Mr. ALLEN is managing editor of the Cushing Daily Citizen.*

ONLY six years old, Casady School has grown by leaps and bounds, now offering six-year course. At left is spacious dining hall, where students and teachers eat together. It is also used for dramatics, dances, and parties.



MAN who started the ball rolling for school is Sen. A. S. Mike Monroney (below, left), who turned over \$10,000 award to fund.



by

ROBERT B. ALLEN, Jr.

forms Episcopal Magic

THRIVING AFTER ONLY SIX YEARS

This is the Southwest's newest Episcopal country day school for boys and girls, located at 9500 North Pennsylvania, Oklahoma City. In deserving tribute, it bears the name of the Rt. Rev. Thomas Casady, who retires this month to close more than twenty-five years of service as Bishop of Oklahoma.

The school, it seems, has grown up almost overnight. Many a passerby traveling the "belt loop" circling the Sooner State's capital city has been heard to remark, "That school! Why, it has gone up like magic."

Figuratively speaking, such is the case. The school has recorded tremendous growth in the brief span of less than six years, a far cry from its humble beginning in 1947 when all classes were quartered in a revamped stable with only a handful of pupils. Today, on the land given to the diocese a good many years ago by the late Edward J. Miller, there are three classroom buildings, one of which houses administrative offices; a dining hall; crafts shop; athletic locker room house; a two-story frame house for men of the faculty; and the beau-

tiful chapel, the latter designed by Cram and Ferguson, architects, it will be recalled, of both the Washington Cathedral and the Cathedral of St. John the Divine in New York.

Magic? Perhaps it would seem so to the casual observer. But, of course, that is not the answer. The educational plant which today stands on the northwest perimeter of the State's largest city is the result of prayer, determined work, and generous, Christian giving. Oklahoma Episcopalians long had felt the need for a school which would combine a sound academic program with thorough religious instruction. Forty years after statehood such a school came into being.

The first real push toward reality came in 1946 from one of Oklahoma's ablest statesmen and a devout Churchman, Senator A. S. Mike Monroney who, incidentally, was one of the speakers at the Laymen's Week-end during General Convention in Boston. In 1946, Senator Monroney, then a Representative, was chosen Congressman of the Year by *Collier's* magazine. He promptly endorsed his



CRAFT CLASS is one of the most popular of school's many extra-curricular activities

\$10,000 award check over to Bishop Casady's educational fund. It served as an inspiring lift. The school began the next year with thirty-two young students in three grades, seventh, eighth, and ninth.

There have been other notable gifts since. It is rather significant to note that all income for operational as well as capital expenditures is derived solely from gifts and tuition.

You visit the school, and in a small white building with cupolas (its exterior still resembles the stable it once was), you meet Mr. Kelly, the headmaster. A tall man, scholarly but not un-athletic looking (he captained Harvard's 1935 football team, later studied at Oxford), he takes you into his spacious but unpretentious office and seats you in front of his desk crowded with papers and books. Even as he relaxes in a swivel chair, he gives the appearance of a man with so much work to do he cannot sit still; with bubbling enthusiasm he talks about what makes this new school tick, its fine curriculum, the extra-curricular activities, his hopes for additional scholarships, and plans for expansion.

If you stood vigil for any length of time on the campus and managed random interviews with the boys and girls scampering from one class build-

continued on next page

CASADY CAGERS make headlines despite the fact they must hold basketball workouts on outdoor court; school does not yet have gym. Men's faculty house is at right.



Casady School continued



LIBRARY for Casady is housed in pleasant room on the second floor of school's first building, once used as a stable. Expansion plans include the provision of a new library.

ing to another, you found not all were Episcopalians. A more accurate check showed that just slightly more than half of the 198 students enrolled are members of the Church. But regardless of affiliation, each is receiving high-level scholastic training and finding the Prayer Book come alive in daily experiences.

Scholastically, emphasis is on liberal arts with English, history, mathematics, sciences, and languages comprising a major part of the curriculum. But, as is often the case, it has been outside of the regular curriculum that Casady has won the majority of its headlines. In 1952, its fired-up football team, coached by former All-American halfback Bob Fenimore, rolled up seven victories in as many games against Oklahoma and Texas opposition.

Casady's basketball combination also has had sports writers grinding out praiseworthy prose from their prolific typewriters. Casady cagers have made good copy, especially since they make up one of the few teams that must practice on outdoor courts; the school as yet has no gymnasium, but plays regular, scheduled games on the Oklahoma City

University maples. In other sports, full-fledged programs are carried on in baseball, archery, golf, and track.

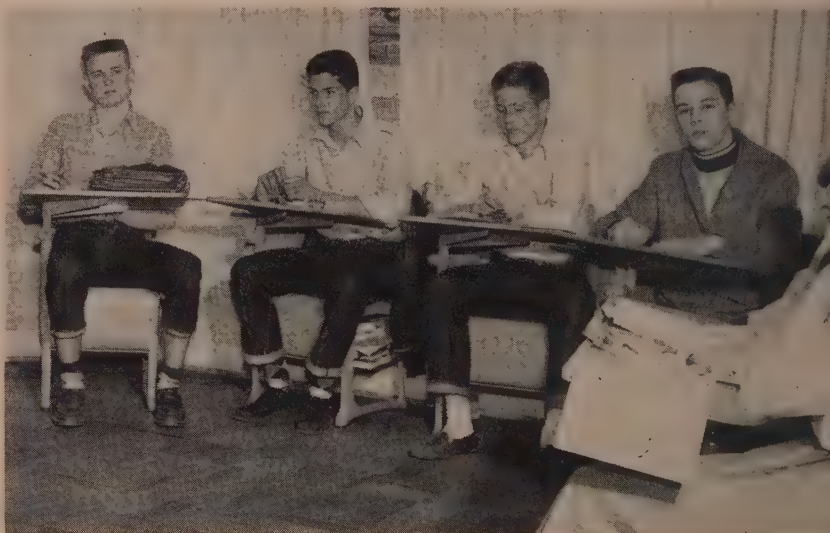
Drama is another activity that draws top billing among students, while such organizations as the photography club, beginners' band, and girls' arts and crafts group are growing more popular each year.

But as far as Oklahoma's Ornithologic Society is concerned, Casady School is best known for its bird club which last year set a new State record by counting 139 different species of birds in a single day.

Still with the regular study periods and extra activities, much of the life at Casady centers around the chapel—a one hundred thousand dollar gift from Frank Johnson Hightower of Oklahoma City. Each morning to begin the day, students file under the Della Robbia plaque over the doorway and into the nave for services. Fridays are special days in the chapel when forty young voices can be heard ringing out in anthems. And every Sunday morning there is Holy Communion.

Although still in its infancy, the school is leaving no stones unturned in its rapid advance toward maturity. Already it has increased its faculty to twenty and classes now range from the seventh grade through four years of high school. There is a strong board of trustees at the helm, and expansion plans are currently taking shape to add dormitories, science building, a library, another classroom structure, auditorium, and gymnasium.

Offering a six-year college preparatory program and dedicated to building stronger Christians in a world so in need of intelligent Christianity, Casady School is looking confidently to the future just as is the Church in Oklahoma.



MODERN, well-lighted rooms are setting for Casady's classes. School's curriculum centers on liberal arts, and on the students' translation of Christian faith into everyday action.



News from our Missionaries

Increases Bring Flood of Grateful Letters

ONE of the most popular items of the United Thank Offering Budget is that section under Equipment labeled Work Budgets. This item, available for non-institutional evangelistic and religious education missionaries under appointment of the National Council, helps provide the tools needed in a missionary's work. From it the missionary purchases books, office supplies, gasoline, and small pieces of equipment. This triennium the yearly grant was increased from \$100 to \$125. A check for this amount suddenly appears in the missionary's mail sometime in January. Of course she hasn't been looking for it!

Praise God from Clean Books

"Upon opening your letter and finding the check for one hundred twenty-five dollars, my first thought was, 'What would we workers do without the women of the Church and their UTO?' If they only knew how much their offerings meant to us, I am sure that their hearts would overflow with gladness. God bless them every one!

"Here at the mission there is always something that needs to be done, and the lack of money is the core of the problem. The check each year means much to us, because it furnishes the means for accomplishing some of our aims. Last year we purchased Hymnals and Prayer Books. We used them for the first time on Easter Sunday. It was a joy to praise God from nice, new, clean books! We also purchased some materials for the church school teachers and pupils. I gave the small

amount remaining to the mission to help repair the windows, which were in great need of repair. Many, many sincere thanks for this year's Work Budget." SARAH NICKPEAY of *St. Barnabas' Mission, Jenkinsville, S. C.*

Nine Pounds Worth of Pictures

"Just as I was leaving to return to my work in Upi the Work Budget check arrived. I can never be grateful enough for this help that is sent us from time to time. I saved last year's to spend on furlough, because I could use it to better advantage. Consequently, I have a new Royal standard typewriter, which I so much needed. It has a hard roller and large clear pica type which will help one in mimeographing stencils and in making carbon copies, both of which are needed constantly in our work.

"In London I took an afternoon in the S.P.C.K. store and astonished people waiting on me by buying nine pounds worth of pictures. They are cheaper there, and the knowledge that I had my equipment allowance permitted me to go ahead. This material we share with the entire staff, native and foreign." Deaconess MARY E. DAWSON of *Upi, The Philippines*.

We Must Speak Softly

"I am most grateful for my share of the Work Budget, and, as usual, it has already been put to use! You may remember that Carson Hall (the building in which is located St. Vincent's School for Handicapped Children) is a rather large

building. As we now have several different departments in the building, there are many trips to announce visitors, to tell someone they are wanted on the telephone, to ask someone to come to the office (my office is on the second floor), or to send a message to the bishop's office on the first floor front. For a time we had a 'portress,' and it worked fairly well, but still it was many steps! Then the young lady went to the States, and we had her no more.

"Just then the Work Budget arrived! So we put in an intercommunication system, with the master station in my office, a speaker station in the altar bread department, which would also serve for the bishop's office, and a second speaker station in the classroom for the blind, which would also serve an outdoor classroom and the quarters in the back.

"It is most satisfactory, although we are having to learn to speak softly into it, as it has such volume! It is such a saving of time and energy. So many thanks." Sister JOAN MARGARET, S.S.M., *St. Vincent's School for Handicapped Children, Port-au-Prince, Haiti*.

A Big Help

"This allowance is a big help in making possible the purchase of tools. The 1952 Work Budget made possible the purchase of a used, but good-as-new, mimeograph. It also provided books which I am able to lend to church school teachers and parents and educational packets which aid the planning of their educational programs. Odds and ends of office supplies account for the balance." Deaconess CHRISTABEL CORBETT, *Religious Education Worker, Spokane, Wash.*

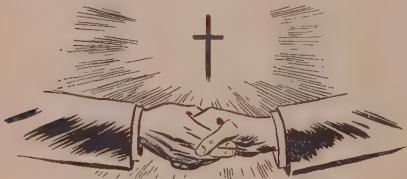
I Spent Fifty Dollars

"It was a welcome gift for the work here at Grace House and will mean much during not only this year but the years to come. I spent fifty dollars of it right away for this good, new desk typewriter. My old portable had passed its best days, but was still good enough for a trade-in! This new machine is a joy, and is used every day." Deaconess ANNE NEWMAN, of *Grace House-on-the-Mountain, St. Paul, Va.*

*Humpty Dumpty sat on a wall
Humpty Dumpty had a great fall
All the king's horses, and
All the king's men
Could not put poor
Humpty Dumpty back together
again*

THE Christian Church had its "great fall" so long ago it is hard to remember when it really happened. Corinth, Jerusalem, Antioch, and Athens had their differences. Addis Ababa went its own way. Rome and Constantinople came to a parting of the ways. Petrograd was on its own and so were others. And finally there came Wittenberg, Geneva, London, and so on. By this time the Christian Church was truly in so many pieces, there seemed no way to get it "back together again."

Someone has called these pieces the "scandal of Christianity." Certainly, the divisions in the Christian Church family are at odds with the creeds, prayers, sermons, and hymns which rise from the lips of something like a half-billion men, women, and children week in and week out around the world. Some Christians want to do something about this "scandal"; others want to leave things as they are.



A Way to Unity

The Episcopal Church officially has been "resolutionizing" about getting back together for more than fifty years. General Convention of 1895 set up a Joint Commission on Unity. In 1910, on the motion of the Rt. Rev. William T. Manning, Bishop of New York, the General Convention set up a Joint Commission on Faith and Order, to bring together representatives of "all Christian bodies throughout the world." From then until now, the General Convention, diocesan conventions, and leading Episcopalians have been doing many things to "bring together" leaders of all Christian bodies. They have been trying

Your World — Should Church Be Put Back Together Again?

to find a way to put the pieces "back together again."

The World Council of Churches, the National Council of Churches, the many state and city councils of Churches are proof of the desire of Christians in many Christian bodies to speed up the getting together.

An opinion poll made last year by the National Council's Department of Christian Social Relations shows that Episcopalians generally favor interchurch co-operation. A scientifically chosen random sample of Episcopalians was asked to indicate whether they thought the Episcopal Church "should actively support" certain official interchurch groups. The replies show that bishops, priests, and laity are pretty much agreed that this is the thing to do. This table shows the percentage who approve co-operation:

Bishops Priests Laity

Local Councils of Churches78	65	65
National Council of Churches87	69	57
World Council of Churches86	75	65

These organizations are making real efforts towards finding a way back together. They are having some success. They are making some progress. The World Council roster includes 161 Church bodies in forty-six countries with a membership of about 150 million, but this still leaves more outside than in. The world membership of all Christian bodies is around 700 million!

What About Mixed Marriages?

Getting back together presents some very real problems. One of these problems was covered in the opinion poll. It has to do with the fact that the Roman Catholic Church officials will not give their approval to mixed marriages, between a Roman Catholic and a person who is not one, unless the "other

party" signs a pledge that any children will be brought up as Roman Catholics.

To pledge or not to pledge away the religious training of any expected children is a hard question for young Episcopalians and members of Protestant Churches. Even when a pledge is signed by a non-Roman Catholic, the matter does not always end there. Often there are tensions, growing out of the conflicting church loyalties of the husband and wife. These tensions sometimes prevent peace and harmony in family life and relationships.

In the poll, Episcopalians were asked if they thought "it is all right for an Episcopalian who marries a Roman Catholic to agree to let their children be brought up as Roman Catholics." Their answers follow. What do you think? Do you agree?



About one out of five, or twenty per cent of Episcopal lay people, believes "it is all right for an Episcopalian who marries a Roman Catholic to agree to let their children be brought up as Roman Catholics."

A few priests, seven per cent, and bishops, five per cent, also agreed.

The General Convention of 1949 took an opposite view and said that "under no circumstances" should any Episcopalian agree "as a condition of marriage, that the children be brought up in the practice of another communion."

Most, but not all, Episcopalians agree: 86 per cent of priests, 85 per cent of bishops, and only 61 per cent of lay people.

This is the fourth article in a series based on an Opinion Poll, highlighting the thinking of Episcopalians today.

Bring Up a Child in the Way

CHURCHWOMAN CHOSEN ALASKA MOTHER OF THE YEAR

A LITTLE orphaned Indian girl who was educated and cared for at the Church's oldest Alaskan mission, Christ Church, Anvik, is the Alaska Mother for 1953.

Delia Hamilton Watson, an Athabaskan Indian, became an orphan when she was seven. She was rescued and taken to the Church's mission in Anvik, where she grew up. The Rev. Henry H. Chapman, priest-in-charge of St. Peter's-by-the-Sea, Sitka, recently recalled that he and Delia were schoolmates at the mission school, when his father, the late Rev. John W. Chapman, was in charge.

At an early age Delia Hamilton married Frederick A. Watson, an Australian who had been a purser on a passenger ship which plied between Australia and America. Caught up in the Gold Rush to Alaska, he later settled as a trader and fur buyer on the Yukon River near Anvik. After their marriage the Watsons moved to a station farther down the river where they ran a store.

Mrs. Watson had thirteen children. When the youngest was an infant, her husband died. The years that followed were enough to test the mettle of any woman, let alone an Indian widow with a large family. But Mrs. Watson's training at the mission school and church enabled her to provide food, clothing, shelter, and moral and spiritual guidance to her large brood. That she performed her task well is evidenced by the accomplishments of her ten surviving children.

Ruth, age sixteen, is the only child still living with her mother. Edith and Florence are married; Harry is recuperating at the Veterans Hospital in Portland, Ore.; and Donald is with the Army at Fort Richardson, Alaska. Archie is manager of the Northern Commercial Light and Power Company at Bethel, Alaska, and David is foreman of the machine shop at Reeve Alaska Airmo-



CARED FOR as an orphan girl by Christ Church, Anvik, Delia Hamilton Watson is outstanding example of Christian life

tive. Frederick and Kenneth are employed by the Alaska Railroad, and Arthur works for the Airlines.

The committee of judges of the American Mothers' Organization of the Golden Rule Foundation for the Territory of Alaska, which selected Mrs. Watson as the 1953 Alaska mother, pointed out that though she belonged to no clubs, nor participated in any youth organizations, she did other worthwhile civic work which to them seemed more important. She prepared the dead for burial, clothed the naked, cared for the sick, acted as midwife for many helpless women, and gave valuable advice and guidance in many trying experiences.

"Her choice should bring hope and encouragement to Christian missionaries and teachers everywhere," the chairman, Mrs. Paul V. Clumpner of Anchorage, declared. "Many missionaries give up the comforts of civilization to go into the remote native villages of the Far North. They make a real sacrifice to live and work with the people along the

Yukon River, where in summer they are often plagued with swarms of mosquitoes and gnats. It takes brave souls to carry on the mission work at Anvik."

Among the other candidates nominated for the title of Alaska mother this year were the wives of a senator and a representative of the Territory.

In May, Mrs. Watson flew to New York to attend the American Mothers' annual awards luncheon, honoring the American Mother for 1953 and the mothers of continental United States, Puerto Rico, and Alaska.

Shortly before she left for New York, she was presented with a scroll from the Governor of the Territory in which he declared her Alaska Mother for 1953. After the presentation in All Saints' Church, Anchorage, her fellow parishioners honored Mrs. Watson with a tea. The little orphan girl who learned of the love of the Lord Jesus Christ at the Anvik mission has indeed realized the promise of those who cared for her.

Former Anglican Missionary Becomes Uganda Bishop

THE Rev. Leslie Wilfrid Brown, former Anglican missionary in India and a presbyter of the Church of South India since 1947, was installed as Bishop of Uganda at a ceremony in St. Paul's Cathedral, Kampala, Uganda, on March 16.

An Anglican missionary in India for the preceding ten years, Bishop Brown had become a presbyter of the Church of South India in 1947, when four Anglican dioceses there merged with Methodist, Congregational, Presbyterian, and Reformed groups to form the new Church (FORTH, December, 1947, page 14).

Bishop Brown succeeds the Rt. Rev. Cyril Edgar Stuart, who is now retired.

An Ideal All-expense Vacation Tour



MANY friends of FORTH Magazine have gone on a number of excellent vacation tours together, to the West, Alaska and Hawaii. These trips managed by the Northern Pacific Railway, experienced operator for many years of Christian Fellowship tours, have proved unusually popular. Those joining our party have always been pleased and enthusiastic about them.

As FORTH is not sponsoring a tour to Alaska this Summer, the Northern Pacific has planned an attractive all-expense escorted tour to four of the National Parks in the Northwest for August 4 to 19. The tour program is most unusual, including Yellowstone and Glacier National Parks in United States, Waterton Lakes and Banff National Parks in Canada, with sightseeing by motor in the magnificent American and Canadian Rockies between the Parks.

This will be a delightful and restful vacation trip, planned especially for Episcopalians and their friends. It is a care-free, personally conducted tour and you will know in advance exactly what the total cost will be. You can join our congenial party with the knowledge that every detail—transportation, stop-overs, sightseeing, hotels and meals—will be arranged for your comfort and enjoyment. For detailed information write for free illustrated folder, "National Parks Tour for FORTH Readers." Address Northern Pacific Ry., 630 Fifth Avenue, New York 20, New York, where reservations and all details of the tour will be handled.

CHURCHMEN in the NEWS



DIRECTOR of Red Cross service groups, Mrs. Robert W. Wilson (second from right) is greeted in Tokyo as she begins inspection tour of volunteer activities in Far East

"First Lady of Red Cross," Mrs. Robert W. Wilson

ONE of the prominent speakers at the National Conference of Social Work, meeting in Cleveland from May 31 through June 6, is Mrs. Robert Whitelaw Wilson who will talk about volunteer services. Mrs. Wilson has had much practical experience in the subject of her topic; she is the national director of service groups of the American National Red Cross.

This spring she had the distinction of being the first national director to be sent to the Far East to see the volunteer work being done by the Red Cross in Japan, Korea, and Hawaii. On tour she spoke with servicemen to learn their reactions to the Red Cross volunteer program and to find out what additional services can be provided for them.

The Red Cross couldn't have sent a better emissary. Mrs. Wilson is a strikingly beautiful woman in her early forties who immediately wins the admiration of all who meet her. On her way from Washington, D. C., to the West Coast en route to Japan she visited a number of chapters, and all along the way she won everyone's hearts. She was introduced as "The first lady of the Red Cross."

Mrs. Wilson began her Red Cross career with the District of Columbia

chapter in 1943, working on communications with prisoners of war in the Far East until 1945. She joined the national staff in 1949 as a volunteer consultant for service groups, which are composed of trained men and women serving through chapters in the United States and in ARC programs for our service men and women in Japan and Europe. She also is one of the first ladies of the Washington scene, having served as president of the Smith College Alumnae Club, the Junior League, and the Traveler's Aid Society of the nation's capital.

A resident of Washington for more than twenty years, Jan Wilson, as she is known everywhere, is a better-than-average golfer, and is one of the few women in the area who qualifies as a field hockey referee. Despite her busy schedule, she takes off a few afternoons each week during the fall to referee hockey games for the girls' schools in and around Washington.

An exceptionally intelligent, quiet, and friendly person, Jan can get anyone to work with and for her because she is so nice to be with and works so hard herself. When she was a communicant at St. David's Church, Washington, she was president of the Woman's Auxiliary and was a dele-

gate to the San Francisco Triennial Meeting. She and her husband are now parishioners at St. Margaret's Church, Washington, where he is a vestryman. Mr. Wilson, executive assistant to the president of the Potomac Electric Power Company, in charge of public relations, is a member of the finance committee and the executive council of the Diocese of Washington and is active in many civic affairs. A family friend recently called him one of the really leading citizens of the capital. The Wilsons have one daughter, Margaret, who is a sophomore at Smith College.

Mrs. Wilson was for a short time diocesan Woman's Auxiliary educational secretary but gave that up in order to devote herself to her practically full-time volunteer job with the Red Cross. She is now working on a plan to give special emphasis to expanding Red Cross services in civilian mental hospitals and to children and the aged.

Tall, slender, prematurely graying, Jan Wilson is a very humble person, one of her close friends, Mrs. Theodore O. Wedel, revealed recently. "For example," she said, "she doesn't think of herself as a public speaker, but I've seen her hold an audience spellbound just because of her utter sincerity and simplicity." When she addresses the National Conference of Social Work on June 2, she will face another audience that is sure to find her speech authoritative and full of warmth. It couldn't be otherwise.

•

• **Mrs. OVETA CULP HOBBY** (FORTH, April, page 26), former Federal Security Administrator, is the secretary of the new federal Department of Health, Education, and Welfare.

• **DR. GEORGE D. PENICK**, son of the Rt. Rev. Edwin A. Penick, Bishop of North Carolina, has been named a Markle scholar in medical science for 1953 at the University of North Carolina, where he is an instructor in pathology at the school of medicine.

• **The Rev. E. PINKNEY WROTH, JR.**, chaplain of St. Alban's, the National Cathedral School for Boys, Washington, D. C., has been appointed dean of Holy Trinity Cathedral, Havana, Cuba.

continued on next page



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REPATRIATED after nearly three-year imprisonment in North Korea, is the Rt. Rev. Cecil Cooper, Bishop in Korea

Churchmen . . continued

• The Rev. T. HALL PARTRICK, priest-in-charge of Christ Church, Albemarle, N. C., has received the Albemarle Junior Chamber of Commerce distinguished service award for his interest and work in civic affairs.

• The Rt. Rev. HENRY KNOX SHERILL, Presiding Bishop, will be the baccalaureate speaker on June 14 at Hamilton College, Clinton, N. Y., where he will receive an honorary degree of Doctor of Divinity.

• The HON. STANLEY N. BARNES of San Marino, Calif., has been appointed an Assistant Attorney General. He is the younger brother of the Rev. C. Rankin Barnes, Secretary of the National Council.

• Among the first honorary degrees to be conferred by the new president of Trinity College, Hartford, will be one upon the Rev. PAUL H. BARBOUR, veteran missionary to the Indians of South Dakota. Mr. Barbour's degree is but one of many which in the next few weeks will be conferred upon Churchmen by colleges and universities throughout the United States. This degree, however, has particular interest to FORTH as Mr. Barbour is the father of one of our assistant editors. After serving the Magazine for five years MARY BARBOUR resigns this month to be married.

Foundation Seeks Aid

continued from page 13

in a women's club building. A loan to cover part of the cost of a new church inspired the congregation to raise the rest of the money needed; the recently dedicated church now serves a growing congregation.

On Long Island, one of the fastest growing areas in the country, a loan to the diocese (as all loans are made) prompted the building of several churches where none had been before. An Indiana parish was badly in need of a new parish house to replace a decrepit structure which had been badly outgrown; a loan through the diocese helped buy a well-built old house which not only supplies all the space needed but has united the congregation and attracted outsiders to the church.

The booklet concludes by showing that a contribution for the Revolving Loan Fund is a gift which will be as effective a generation from now as it is today. "Such a gift will produce results lasting long past the life span of anyone now living. The churches which it is building today will still be serving generations of communicants into the next century. And the original gift will not be used up; it will be loaned out again and again to help erect churches for decades to come."

The Revolving Loan Fund is far from the sole interest of the Foundation. It is seeking funds to modernize and enlarge the seminaries so they can meet the growing shortage of priests. It administers gifts designated by their donors for special projects of the Church. And it is especially working for undesignated gifts whose use will be decided by the Foundation because new and unforeseen situations are always arising where the Church, if it had the means, could move quickly to take advantage of opportunities not provided for in its regular budget.

The four men who have just joined the board of directors will need wisdom to meet these challenges. But, as the other members of the Foundation already have discovered, they have an unusual and satisfying opportunity to serve their Church.

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Religion in Stamps



MANY beautiful stamps are being issued by Great Britain, her dominions, and colonies the world over in commemoration of the Coronation of Queen Elizabeth II on June 2. For the first time in history, millions of Britons and Americans will see the august ceremony on television. To many of the viewers it may come as a surprise that the Coronation is first and foremost a religious ceremony (FORTH, May, page 12).

One of Britain's smallest colonies far out in the South Pacific, Pitcairn Island, has issued a set of two stamps marking the erection of a new government school on the island. Pictured on one stamp is the new school. On the other, Pitcairn has honored its first, and for many years its only, "school," a small English Bible that was the ship's Bible on *H.M.S. Bounty*. Thereby lies one of the most remarkable stories ever told about the Bible.

The unusual story behind Pitcairn's settlement has become rather well known through the book, *Mutiny on the Bounty*, and the popular movie of the same name.

It was in 1789 that members of the

crew of His Majesty's armed transport, the *Bounty*, were driven to mutiny by the cruelty of their master, the notorious Captain William Bligh. Under the leadership of Fletcher Christian, the mutineers seized control of the ship, set the hated captain with part of the crew adrift in an open boat, and made for the tropical isle of Tahiti.

There they fell in love with attractive native girls, married, and would probably have settled down to live. But news reached them that the British Admiralty, having heard of the mutiny, was determined to capture the rebellious crew and hang every one of them as an example.

Desperate, they decided to set out for Pitcairn, a small uninhabited isle, the westernmost of the South Sea Islands, situated almost halfway between Australia and the coast of South America. After arriving at this remote spot, they sank the *Bounty* to hide all evidence of their crime and settled down. It proved a good hiding place. For years the world lost sight of them.

It would be pleasant to record that the nine crew members and their families lived a happy, idyllic existence in this distant retreat. Such was far from the case, however. Boredom overcame the men, and drinking, quarreling, and debauchery became their daily pursuit. Soon there was a violent falling out and a murder was committed. The situation on the island got out of hand. Every man went about armed, and there were more killings. After a while only two of the nine Englishmen were left alive, Edward Young

continued on next page



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Religion in Stamps

continued from page 28

and Alexander Smith; the colony's leader, Fletcher Christian, and the others all having met violent deaths.

Among the possessions of the two survivors was the only reading matter on the island, the ship's Bible which had been brought ashore before the *Bounty* sank. Smith, who could scarcely write his own name, set out to teach himself to read from the Bible, with Young's help.

Soon Young died and Smith, afterwards known as John Adams, found himself the only adult protector of a group of terrified women and small children. Laboriously, he continued his task of spelling out the Bible, verse by verse, mastering its words and teaching them to the children who clustered about.

In 1887, nearly a hundred years after Pitcairn was settled, a missionary ship from the United States anchored in Bounty Bay and sent a party ashore. Imagine their astonishment when, instead of the heathen Polynesians they had expected to find, they were met by leaders of a devout English-speaking Christian colony. Here were a group of Christians, identified with no other body in the world, and having no formal ritual of worship. Yet they knew the Bible word for word, and in their simple island community practiced Christianity in a beautiful way.

John Adams had taught well from that Bible in his aging years. That one book had changed a raging, feuding, blood-soaked island into a peaceful paradise! Where has greater testimony ever been given to the power of the Bible?

The missionaries were Seventh Day Adventists. The islanders were persuaded to join their faith and to erect a church in which to worship the God they already loved. Now each Saturday, the Adventists' Sabbath, the islanders flock to church.

Pitcairn is a happy, progressive colony, holding an honored place in the British Commonwealth, no longer quite as remote as it once was, as witness the fact it now issues its own postage stamps. It is fitting that Pitcairn has paid tribute to the book that meant so much in its history, the *Bounty Bible*.

READ A BOOK



Reaching Out in Management (New York, Harper's. \$2.50) by William B. Given, Jr., may seem an odd choice to receive comment in a church magazine. Mr. Given is not only a distinguished industrialist but is also a prominent Churchman, vestryman of Trinity Church, New York City, member of the National Council, and president of the Episcopal Church Foundation. *Reaching Out in Management*, Mr. Given's second book, seems to me to have a Christian motivation and to express the concern of a Christian placed in a position of top management for the well-being of the company's workers—his people. This note is sounded at the very beginning of the Preface: "We, like others, realize that better and better routes must be found to giving our people the maximum sense of fulfillment that can come out of their work."

But this book is the expression of a business man's philosophy and the *NAM News* calls it "an extremely readable and valuable book for men

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Read a Book . . continued

on the way up and a must for those who have already arrived." The publishers, too, have presented this business message, described by *Industrial Relations Letter* as "rich, authoritative, and choked-full of sound experience" in a most attractive and inviting format.—WEL

American Urban Communities by Wilbur C. Hallenbeck (New York, Harper, \$6) is a valuable source book for all who are involved in the urban work of the Church. It supplies factual information on the development of American cities; their relationships to the regions around them, their physical and social structure, their organization, their patterns of living, their people, and their future.

There is a good and constructive chapter on religion in cities and a sensitive description of urban families and their problems. The book is objective and helps the reader to see cities as understandable entities rather than bewildering chaos. Mr. Hallenbeck conducted much of his research under the tutelage of H. Paul Douglass, recently retired urban consultant of the National Council of Churches, and is therefore more aware of religious implications than most sociologists.—MSW

continued on next page



CHURCHMAN William B. Given, Jr. (right), author of *Reaching Out in Management*, talks with men in his factory

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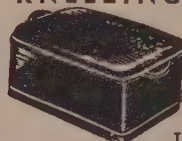
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Read a Book . . continued

THE keynote to *Understanding Old Age* by Jeanne G. Gilbert, Ph.D. (New York, Ronald. \$5), is found in chapter 9: "Much work has been done to prolong the life span, and the ever increasing numbers of aged persons in our population testify to the success of this work. Relatively little, however, has been done to make these increased years worth living."

This book is an attempt to focus information which has been accumulated by the special sciences with regard to the physical, intellectual, and emotional changes in older people, related social changes, and professional work with other people. The extensive references given at the conclusion of each chapter are for those who would desire to do further research.—CG

Two Churchwomen, Eleanor Sands Smith and Ruth Hutton Ancker, have collaborated in the production of a recent distinguished book of poetry, *St. Martin's Summer* (Manchester, Maine, Falmouth. \$2.50). Mrs. Smith, who wrote the verse, is a member of St. Gabriel's Church, Cole's Creek, Pa. A long-time member of the American Poetry Society, she is a frequent contributor to the poetry columns of the *New York Herald Tribune* and other publications.

The drawings which illustrate *St. Martin's Summer* are by Mrs. Ancker a member of All Saints' Church, Millington, N. J. She is perhaps best known for her sculpture which has been widely exhibited.

SOME NEW BOOKS

The Republic and the Person by Gordon Keith Chalmers, president of Kenyon College (Chicago, Regnery, \$4).

The Crisis in the Life of Jesus by Ernest F. Scott (New York, Scribner's, \$2.50).

In an Age of Revolution by Cyril Garbett (New York, Oxford, \$4.50) is the latest book written by the Archbishop of York.

Religion and the Decline of Capitalism by V. A. Demant, Oxford Professor of Moral and Pastoral Theology (New York, Scribner's, \$3).

Pictorial History of the Bible & Christianity (Los Angeles, Year, \$5.95 and up, varying prices).

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Speaking to the Deaf

continued from page 15

who want to "talk" to their minister. After a service, Steve may drive twenty miles into the country to visit a deaf farmer who is sick.

Last fall, the Rt. Rev. Henry D. Phillips, Bishop of Southwestern Virginia, and many others in the diocese saw what a tremendous beginning had been made with the deaf of the area, but they were concerned about the long distance and inconvenience of train travel Steve had to endure. They soon presented him with a new car so that he could drive from seminary to his posts.

The deaf congregations held their first Every Member Canvass this year, and not only met their budgets, but made a substantial contribution to the General Church Program as well.

Steve Mathis has said, "One of the greatest obstacles which the deaf person must face is the dimness of human understanding in others. The public is prone to generalize that the deaf are unable to meet the world on equal terms. The deaf, contrary to modern thought, do not want sympathy. They simply ask for the opportunity to take their place among men, in the school, in the community, and as a part of Christ's Church. To give them this opportunity is but a slight contribution to make to human enlightenment."

Perhaps the joy of taking the Gospel of Christ to those who cannot hear with their ears is portrayed in an incident that happened after Steve had finished conducting services for a congregation. After he had bid the people good-by on the steps of the church, he returned to the sacristy and found a man waiting for him. They began talking in signs. The man had been invited by a friend to attend that day and had enjoyed the morning of worship. He was confused, however, by one word which Steve had used many times. He repeated it as best he could. In that moment Steve realized what his whole life would mean in Christ's ministry. Joyfully he told the man, "That word means Jesus Christ, the Son of God."

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